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הטעם עמו • ומן קדש שהוא בקמץ וצרי יאמר ויבאו קדשה • הדת בצרי  
והטעם עמו • אלה וראי שתי שמות הן קדש וקדש • כן אמ' מורי שיה' :  
והמערה אשר בו • מערת המכפלה • ודומה: קצת—(מערב. Fol. 110, r. 3°).  
לפעולה ע"מ אני מצוה אותך • ולולי הריש גם הוא היה ראוי להדגש • והוא  
על שמערים ממנו העפר • ולו המם היה עיקר כדברי בעל פרחון • היה אומר  
מערת המכפלה ע"מ קערת בסף • ומן תער וישלפה מתערה • כי התיו עיקר •  
ומן תעלה שהתו נוספת אומ' תעלת הברכה מפי מורי :  
ומאבא מרי שמעתי חשש כמו אישש בחלוף אי'הע'—(חשש. Fol. 81, r. 4°).  
מן והתאוששו • וכן יסד קלירי ותרשישי חשמל הישי יקר • למד' שהוא לשו  
אש • וכן הוא אומ' תהרו חשש תלדו קש' כלומ' שני דברים יוצאים מכס  
שזה מחבר את זה :

If the question about Berechiah and Moses, son of Isaac, may be considered settled, those concerning Moses, son of Yom Tob Tchernigoff, of the two Isaacs, of Russia and Tchernigoff, as well as the Berechiah, the author of the commentary on Job in the MS. No. 28 of the University Library of Cambridge, remains for the present unsolved.

A. NEUBAUER.

I am glad to find that Dr. Neubauer assents to my view of the date of Berachyah Nakdan, and hope that he will one day acknowledge the true faith of his identification with Benedict le Puncteur, of Oxford. The introduction to the Fables which, I should add, does not exist in the edition I used, or indeed in any edition later than the *princeps*, fixes Berachyah in England about the time of the massacres of 1190, and we find Benedictus le Puncteur at Oxford in 1194. Barring a certificate from the hand of Berachyah, I do not see what greater proof of identification could be given. He must have got at least part of his Fables from the Arabic, for there is no evidence of such fables as Nos. 28, 36, 68, existing in Latin or French, so early as 1190. The difficulty about Elijah's colophons is that whichever we fix upon as the first, Berachyah's age was then about eighty, and he is scarcely likely to have written much after that age. Berechiah was therefore not living at the date of one of the colophons whichever be the later. The only thing that seems fixed is the Berlin colophon, which my discovery of the day of the week settles as 1233.

I fail to see how Moses ben Isaac's statement that his mother or himself was "in the island Angleterre" proves that he was *not* there. He not alone quotes R. Moses ben Yomtob, whom we know to have been in London, but likewise R. Menachem of London. However I am quite satisfied with the extent of Dr. Neubauer's conversion, and his careful investigation of all the details about Berachyah has earned him the thanks of all interested in the subject.

JOSEPH JACOBS.

**Samuel Masnuth.**—Amongst the recent publications of the society *Mekitse Nirdamim* we are glad to find the commentary on Job, called *מעין ננים*, by Samuel ben Nisim Masnuth, edited from a Bodleian MS. by the well known Solomon Buber. The author called his com-

mentary Midrash, and applied the same title to that on Daniel, Ezra, Nehemiah, and Chronicles, which is to be found in a Vatican MS., Assemani, No. xcvi., because he put together Midrashic passages concerning these books. The editor has shown his usual skill in editing the MS. as well as in the learned preface. He mentions a commentary by Samuel Masnuth on the Book of Kings, existing among the MSS. of the Vatican library, which, we believe, is not the case; from whom Herr Buber had this information he does not say, neither does he give the number of the MS. Another mistake is the date which the editor assigns to the author of the commentary, viz., the thirteenth century, and he makes him an inhabitant of Aleppo. Herr Buber quotes as his authority the late Dr. Zunz, who, on the authority of Judah al-Harizi, says that Samuel is mentioned as being at Aleppo in 1218. Harizi, however, only mentions Samuel ben הראש R. Nisim, without the epithet of מסנות, which our author bears. Besides he is called in the colophons of the Vatican MS., Samuel, son of R. Nisim, of Sicily, dwelling at Toledo. Herr Buber does not know

how to explain the words צקילי במדינת טוליטלה, saying "perhaps Nisim was a native of Sicily, dwelling in Toledo, and finally emigrated, he or his son Samuel, to Aleppo"; he suggests also that צקילי may possibly be a family name. The MS., No. 361, of the Vatican Library will, however, show that Samuel's brother Isaac lived in the fifteenth century. It contains an Arabic treatise, beginning with the following words:

אלפרק בין אלדלאיל ואלאעראץ; it was copied by David ben Elijah, the physician, for הוקן (לכבוד) R. Isaac, the physician, son of R. Nisim ריית הידוע מסנות. The third *opus* of the same MS., which contains a vocabulary of plants in Arabic and Latin, was written by the same scribe for

הוקן הידוע קמחי כפרדי (לכבוד) Berechiah, the physician, son of R. Moses 5102=1442. Isaac Masnuth accordingly dwelt at Palermo, and his brother Samuel, our author, went to Toledo. Consequently the Samuel al-Barkuli, to whom Harizi dedicated his book called תהכמוני, according to the editions and some MS., cannot be identical with our author.

What ברקולי means is not certain, but it is most likely the name of a locality or a district of a locality.

A. N.

**Shtars in Merton College, Oxford.**—Mr. W. H. Stevenson, who is making a catalogue of the deeds belonging to Merton College, was kind enough to communicate to me three Hebrew deeds.

1st. The one published by Mr. Davis (*Hebrew Deeds*, No. 204, page 369), according to Tovey's *Anglia Judaica*, where the text is not quite correct. It has been reprinted, according to the original in the *Notes on the Jews at Oxford* (Vol. II. of the *Collectanea* of the Oxford Historical Society, p. 303).

2nd. No. 1,099 B. ix. with Thomas Bodley's Latin translation, made the 3rd of August, 1574. The parties concerned are William de Watville, Maestre Walther de Merton, and Aaron, son of Abram, who